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HISTORY AND SYMBOLISM
HOLY COMMUNION LUTHERAN CHURCH
DALLAS, NORTH CAROLINA
1885-1978



For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. II Corinthians 11:26

To the many people, past and present,
who have had an interest in Holy Com-
munion and whose lives have been
touched by its influence.

History

Holy Communion Lutheran Church, Dallas, N.C., in Gaston County, had its beginning on the campus of Gaston College, thus the original name of College Chapel Church. The principal building, where the services were held, was a three-story brick structure considered a "gem of architecture".

College Chapel Congregation of the North Carolina Conference of the Tennessee Synod was organized in November, 1885, in Dallas, North Carolina, in Gaston County, with the Reverend Jacob Steck, D.D., of Maryland, pastor, and with Mr. Jonas Hoffman and Mr. William Bell, the first elders, and included the following charter members: The Rev. M.L. and Mrs. Little, the Rev. Dr. L.A. and Mrs. Bickle, Professor B.A. Wolff, the Reverend L.L. Lohr, Mr. and Mrs. Jonas Hoffman, Mr. and Mrs. A.P.H. Rhyne, Mrs. Catherine Paysour, Mrs. Lanie Lineberger, Mrs. Polly Clemmer, Mrs. J.R. Lewis, and Mr. and Mrs. John Paysour.

Prior to this time the Lutherans of Dallas had been worshipping at Philadelphia Church near Dallas organized in 1766, and at Antioch Lutheran Church near Dallas organized in 1852. Also services were held for a period in the Gaston County Court House in Dallas. In 1886, during the pastorate of Pastor Steck, the Tennessee Synod met with this congregation.

The Reverend L.A. Bickle, D.D. and the Reverend Professor M.L. Little conducted services from 1886 to 1891. In 1891 the congregation was reorganized by the Reverend J.R. Peterson. Mr. L.M. Hoffman and Mr. S.A. Wolff were elected elders and Mr. A.P.H. Rhyne was elected deacon.

From September 1892 to June 1893 the Reverend S.S. Rahn, Ph.D. served the congregation as pastor. Following this period, the Reverend J.R. Peterson became pastor and served until his death in 1897. The Reverend J.H. Mathias accepted the call to supply the congregation from April 18 until October 1, 1897. Since no parsonage had been built, the congregation rented a house for the pastor for \$3.50 a month. Three dollars a year was paid for the sweeping of the chapel. In 1899 the synod was paid an assessment of \$47.50 for that year.

On December 18, 1897, the Reverend W.A. Denton became pastor of four churches—College Chapel, Antioch, and Philadelphia at Dallas; and Christ at Stanley. He continued to serve until August 1, 1906. A parsonage was built in Dallas during 1897, costing about \$1,000.00.

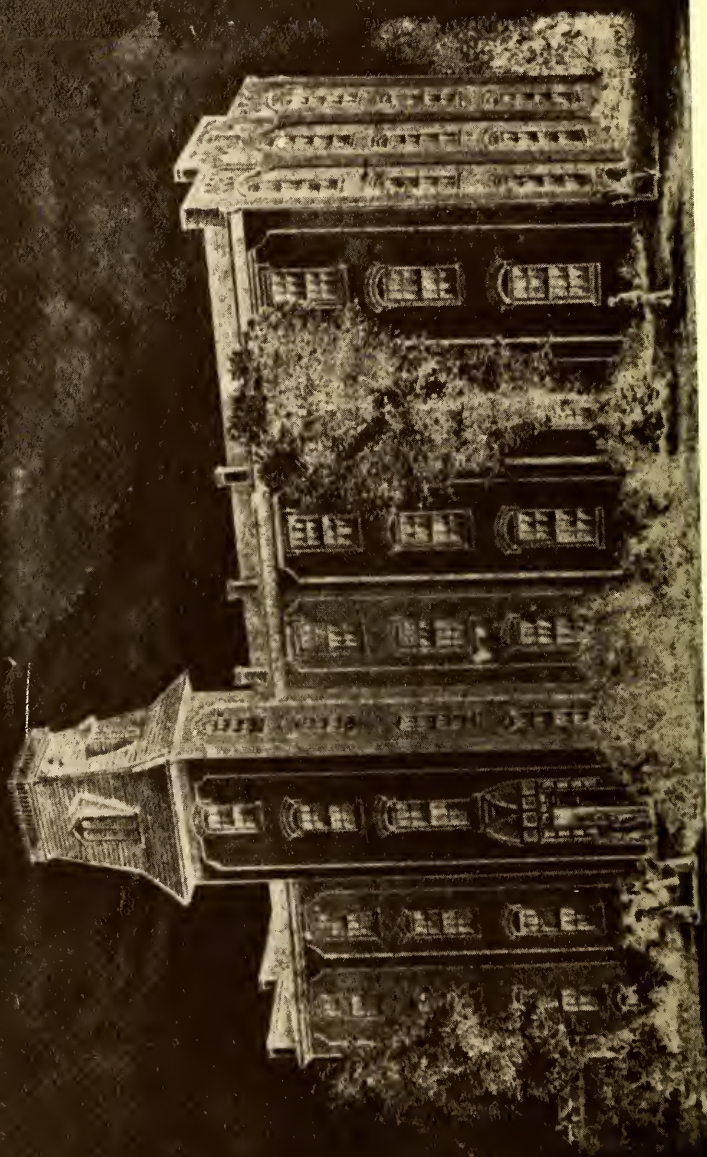
GASTON COLLEGE,

(FORMERLY GASTON HIGH SCHOOL.)

Rev. M. L. LITTLE, A. M., President.

DALLAS, GASTON CO., N. C.

DEPARTMENTS: PREPARATORY, NORMAL, COLLEGIATE, MUSICAL, ART, COMMERCIAL.



Rev. Jacob Steck, Sup. 1885-1886



**Rev. M. L. Little and
Rev. L. A. Bikle, Sup.
1886-1891**



**Rev. J.R. Peterson
1891-1892
1893-1897**

**Rev. S.S. Rahn 1892-1893
Rev. H.J. Mathias, Sup. 1897**

In 1901, under the leadership of Mrs. W.A. Deaton, wife of Pastor Deaton, the Women's Missionary Society of the College Chapel Lutheran Church was organized. Literature from the Lutheran Publication House was not used, nor were offerings sent to headquarters, but were sent directly to the missions through the local church treasurer.



HOLY COMMUNION LUTHERAN CHURCH
1904-1971



Word



Sacrament



Harvest



Alpha & Omega



Easter



Hope



Peace



God's Righteousness

Handpainted in Germany near the turn of the century, these medallions, which adorned two gothic windows on either side of the former nave, provide historical continuity from the old to the new. They are preserved in the lounge area off the narthex.

Pastor Deaton was interested in building a church. When Mr. Jesse Holland gave the land for the town of Dallas, a lot was given to each existing denomination on which they could erect a church building. Considerable time, labor, and interest were given to the construction of the church by the pastor, church members, and by others who were not members of the church. The brick for the church was hand-made by Mr. Sherman Robinson. The sand for the masonry was hauled from Long Creek by Mr. Calvin McAllister. The bricks were laid by Mr. Bud Lay, who drew a bird on one of them. (This brick has been placed in the new structure.) Mr. Moses J. Rhyne and sons contributed the framing, with Mr. Labin S. Clemmer and his brother, Mr. J.W. Clemmer providing the carpentry work. The entire cost of the building was \$3,138.39.

In 1904 Holy Communion was chosen as the name of the church. The cornerstone for the new building was laid on the second Sunday in July 1904. The first Sunday School in this church building on September 17, 1905. The first worship service was held on November 2, 1905.

The Ladies Aid Society, organized in 1903, supplied the pulpit, altar furnishings, carpet, and pulpit vestments.

After the furnishings were installed, the members were so pleased that they extended an invitation to the Lutheran Synod of the South and the Women's Missionary Society to meet with them in 1906. So many attended that the Women's Missionary Society of Holy Communion found it necessary to accept the help of the community to house and feed the delegates.

During this convention an appeal was made by Dr. C.L. Brown, our missionary to Japan, to build a boys school there. In 1907 the delegates voted to do so, and Holy Communion contributed \$400.00 to this cause.

In 1907 the Women's Missionary Society was officially organized under the guidance of Mrs. P.D. Risinger, wife of the Reverend P.D. Risinger. Literature from the publication house was used and the offerings were sent to the headquarters.

A daughter of a member of the Women's Missionary Society, Dr. Eleanor Wolff, served as a Medical Missionary to the Lutheran Mission in Gunter, India. Another daughter, Rhodes Deal, served with her husband, the Reverend Carl Deal, a Methodist Missionary in Japanese Sondo, Korea, for seventeen years. Charter members of the Women's Missionary Society of Holy Communion Lutheran Church included the following:

Mrs. W. A. Deaton
Mrs. S. A. Wolff
Mrs. Muriel Bulwinkle
Miss Muriel Bulwinkle

Mrs. Frances Hoffman
Mrs. W. C. Hoffman
Mrs. C. P. Rhodes
Mrs. C. H. Jenkins

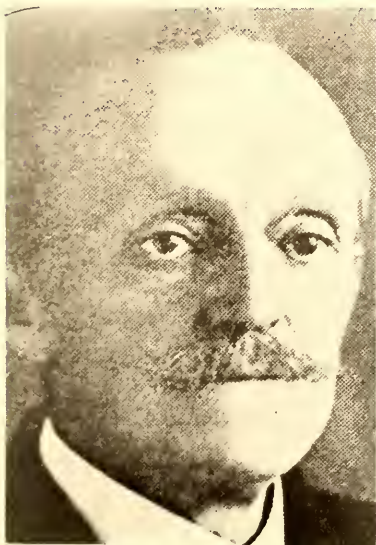
Miss Mabel Bulwinkle
Mrs. J. R. Lewis
Miss Barbara Deck
Mrs. R. C. Fordham
Miss Ida Rhyne
Mr. A.P.H. Rhyne
Mrs. A.P.H. Rhyne
Mrs. Powell Withers

Mrs. John Paysour
Mrs. C. H. Rhyne
Mr. L. M. Hoffman
Mrs. W. N. Rhyne
Mrs. J. Frank Rhyne
Mrs. Eugene Summey
Miss Annie Paysour
Miss Alethia Paysour

The next pastor, the Reverend A.R. Beck, entered his pastorate January 12, 1912, serving Holy Communion, Philadelphia, Antioch, and Church of the Resurrection until the last of February 1917. During this period a pipe organ was installed at a cost of \$1,500.00, paid for by the Carnegie Foundation.

A Luther League was organized in 1906. (This is now known as Youth Ministry.) The congregation and Sunday School were the first in the United Synod to send their contribution of \$200.00 to the Orphan Home, and \$350.00 to the Japan Missionary School Fund. Each year they also made contributions to the home and foreign missions and to the Orphan Home at Salem, Virginia.

The Reverend C. E. Fritz, who served as pastor from 1917 to 1919, brought to the congregation a very business-like method of conducting the affairs of the church. Pastor Fritz was followed by the Reverend C.N. Yount, who began his pastorate September 20, 1919, and continued until July 15, 1925.



Rev. W. A. Deaton
1897-1906

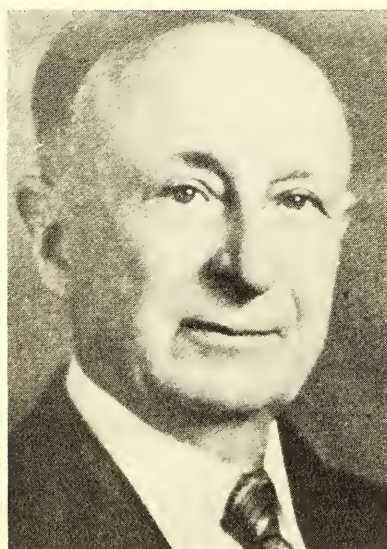


Rev. P. D. Risinger
1907-1911

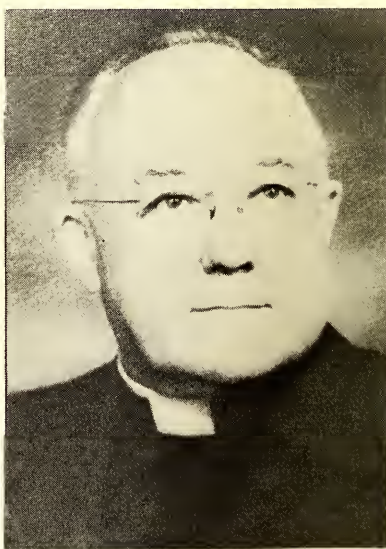
In 1920 Pastor Yount organized the first brotherhood for the congregation. Each month the local Brotherhood contributed to the Loan and Gift Fund for loans to mission congregations. Every three months, following the initial collection of \$105.00, the group accumulated a fund, the Christian Education Fund, for the further education of members being trained for full-time church service. In addition the Brotherhood sponsored the local Boy Scout troop.

In 1921 the following changes were made in the congregational constitution: "To allow all members 21 years old and over to vote in a congregational meeting. It was further agreed that female members be allowed to hold office in the church provided they were 21 years old or older."

In 1922 the pastorate, which had been composed of five churches, was divided. Holy Communion and Christ's remained as one parish. Since the membership had grown steadily, a Sunday School annex, with kitchen and dining room, was built in 1924. Mr. L.E. Blackwelder, a seminary student, supplied during the summer of 1925. The Reverend Dorus P. Rudisill came to Holy Communion as pastor in December 1925 and remained for six years. He worked closely with the young people. The Boy Scout troop was organized during this period. (During the winter of 1960-61 a Girl Scout troop was formed.)



Rev. A. R. Beck
1912-1917



Rev. C. E. Fritz
1917-1919

On February 4, 1932, the Council and various officers of the church voted not to vest the choir. On March 26, 1932, the Council voted that those who wished to commune by using the Common Cup might do so, and those who preferred the individual cup might continue the practice.

The Reverend J.J. Bickley became pastor in 1932. Holy Communion celebrated its Fiftieth Anniversary in 1935. Mrs. A.P. (Mabel) Rudisill wrote a history of the first fifty years of Holy Communion Lutheran Church for that anniversary.

In 1935 a second group of women organized the Mabel B. Rudisill Missionary Society and met at night. Their offerings were sent to the mission headquarters in Philadelphia. (As of 1978 there are three missionary circles at Holy Communion.) Each circle uses the same literature and contributes to the programs of the Church at home and abroad.

In the 1920's the children's missionary group was known as the Light Brigade. Their offerings were sent to Philadelphia to support the mission work of the Church as a whole and especially to help the Misses Maude and Annie Powlas in their work in the boys school in Japan. At a later date the Light Brigade became the Children of the Church. Finally, the Weekday Church School was organized. In 1975 this was disbanded and a Family Night was begun on a monthly basis.

The Reverend C. E. Ridenhour succeeded Pastor Bickley and served a period of nine and a half years (1945-54). (The Reverend W.C. Cobb supplied as pastor during 1954-55.)



Rev. C. N. Yount
1919-1925



Rev. L.E. Blackwelder
1925



Rev. D.P. Rudisill
1925-1931



Rev. J. J. Bickley
1932-1944



Rev. C.E. Ridenhour
Rev. W.G. Cobb (no picture)
1945-1955



Rev. William Ridenhour
1955-1958

It was evident that the building facilities did not provide adequate space for the needed Christian educational activities. There were many plans and suggestions offered as to what should be done toward expansion. When some nearby property became available, it was decided to purchase it. Another definite step was made in 1947 by appointing a parsonage committee. In 1948 a new brick parsonage was constructed on Trade Street.

Planning for expansion went ahead during the period from 1945 to 1957, when the first part of the plans took shape in the form of a new Education Building. The first Sunday School session in the new building was held in June 1958. The Reverend William Ridenhour was pastor at that time. In the fall of 1958 a weekday kindergarten was started at Holy Communion for four and five-year old children.

In February of 1958 a group of members of Holy Communion withdrew and formed Our Saviour Lutheran Church. Continued growth of Holy Communion's membership, however, led to a firmer decision that a new church building was needed. The first serious thoughts to building a new sanctuary were given during the ministry of the Reverend J.A. Harbinson (1959-68). Completion of payments on the Education Building were made during Pastor Harbinson's ten years at Holy Communion. This signaled to the congregation that the time was at hand to plan for a new sanctuary.

In April of 1967 Mr. Durward Musler of Fort Myers, Florida, came to Dallas to direct the campaign for the raising of funds for the construction of the new building at Holy Communion. The drive to solicit pledges for funds was begun on April 15, 1968. Pledges were secured by conducting a house-to-house visitation of all members of the congregation. The architect for the structure was Dr. T. Norman Mansell. A Planning Committee for building the sanctuary was formed. Its duties included touring various churches in the area and making suggestions to the Church Council. On March 24, 1968, the plans were submitted to the congregation and were approved.

Pastor J.A. Harbinson resigned his pastorate at Holy Communion on October 20, 1968, and left in December of that year. On April 13, 1969, the Reverend John F. Merck began his pastorate at the church.

On April 25, 1971, the last worship service was held in the old structure. Later in the afternoon the members of the congregation watched as Pastor Merck removed the cornerstone. The new building was erected on the site of the old building. Construction work on the new edifice was undertaken and completed by C.J. Kern Construction Company of Greensboro, North Carolina.

A Service of Dedication was held at Holy Communion on November 5, 1972. The officiating minister was the Reverend David L. Martin, Secretary of the North Carolina Synod, L.C.A. The Dedicatory Sermon was offered by Dr. Dorus P. Rudisill, former pastor of Holy Communion. The Liturgist was the Reverend John F. Merck, Pastor of Holy Communion. Pastor Merck had this to say in describing the new church:

"The new church with all its beauty is finished. The design of the building is attributed to the architectural excellence of Dr. T. Norman Mansell, who has acquired an outstanding reputation in the field of church architecture which is reflected in his impressive design, exquisite choice of material, complimentary decor, and theological expression."

A reception and open house followed the Service of Dedication.

After the new building was completed, adjoining space was reorganized to accomodate a lounge opposite the nave, and an historical room, adjoining the lounge, containing pictures of former pastors, pastors from the church membership, and various items from the old churches. Also, there is a choir room, bell choir room, resource room, pastor's study, and church office. A conference room is in the planning stage and three other rooms are to be finished for study and recreation.

On the first Sunday in January 1976, a Folk Eucharist Service at 8:30 A.M. was begun.



Rev. J.A. Harbinson
1959-1968



Rev. John F. Merck
1969-



**Holy Communion Lutheran Church
Dedicated, Nov. 5, 1972**

The Meaning Of OUR Windows

HOLY COMMUNION LUTHERAN CHURCH has, on each side of the Sanctuary, a window wall of faceted glass. The Willet Studios of Philadelphia present these designed to be executed in one of their new techniques which harmonizes so well with the new styles of church architecture. This consists of brilliantly colored glass, usually an inch in thickness, but up to two or more inches for special effects which is cut to the desired shape and size. The inner surface of certain pieces is then chipped or faceted conchoidally to enhance the design and add a jewel-like quality. The martrix of epoxy resin is poured around the carefully arranged pieces and holds them in place to form a structural unit of great strength. It is the thickness of the faceted glass which assures the breathtaking radiance and complete purity of color which are the outstanding characteristics of the medium. The glass will form a ministry of color by appearing in the order of the spectrum, starting with the darker cool colors and moving toward a burst of warm colored sunlight nearer the altar.

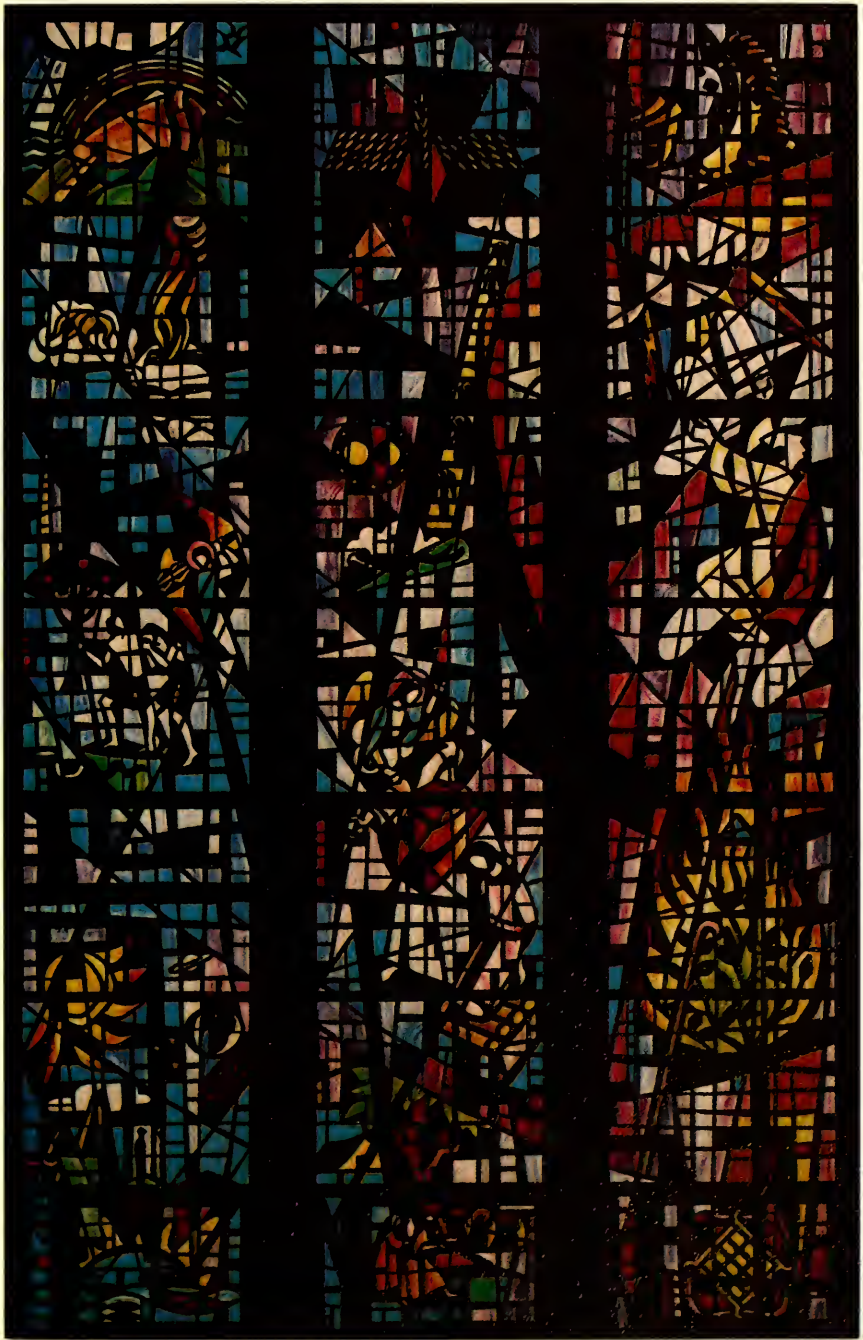
The bank of windows on the north side has God the Father as its theme. At about the center of the window is God's hand in large scale. The subjects in these are from the Old Testament. The south side is devoted to the Holy Spirit and the Ongoing Church. The large symbol in the background is the descending dove.

The chronology begins at the lower left with the creation of the world. All the inhabitants of the earth and sky are seen. Halfway up, the angel wielding a flaming sword drives Adam and Eve from the Garden of Eden. Next above are Cain's sacrifice of produce and Abel's more acceptable sacrifice of a lamb. At the top Noah's Ark comes to land under a rainbow.

In the second lancet, Abraham and Sarah entertain three heavenly visitors who predict that the aged Sarah will have a son. Next above, Abraham is prevented from sacrificing his beloved son, Isaac, in what he believed was obedience to God's will. Next above, Jacob sleeps with his head on a stone and dreams of angels passing up and down a stairway into heaven. Jacob and his wife are indicated by a sun and moon surrounded by twelve stars, representing his twelve sons. Fourteen sheaves of wheat are also used with the tops of thirteen of them inclined toward the fourteenth one which stands erect. Both of these symbols are based upon the dreams of Joseph.

At the bottom of the next panel, the twelve tribes of Israel are symbolized by the breastplate of the high priest which had a stone for each of them. God's appearance to Moses in the burning bush comes next. Above that, on Sinai, Moses is receiving the Tablets of the Law which seems to appear in God's very hand. At the top, the Walls of Jericho are seen falling.

Meaning Of Windows



The story resumes in the next lancet with the Ark of the Covenant. Next follows Ruth the gleaner with her mother-in-law Naomi. Above them Hannah brings her young son, Samuel, to serve Eli, the priest in the Temple. At the top is David, the Shepherd with his harp and sheep. A premonition of his greatness to come is contained in the six pointed star and crown.

The small figure praying at the bottom of the next lancet is Solomon, asking God for wisdom. Next above appears his Temple which was destroyed when the Jews were captured and taken into Babylonian captivity. This is symbolized by their harps hanging on the willow tree and by chains. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song" (Psalm 137:1-3). Then Isaiah the prophet has his lips purified with a burning coal from off the Altar of Sacrifice to enable him to prophesy. He views Christ as the suffering servant treading the grapes in the winepress. At the top is Jeremiah predicting the captivity to King Zedekiah.

Ezekiel's symbol is a closed, turreted gateway. Ezekiel tells of the rebuilding of the Temple. The closed gate stood as a fact that once God has entered the Temple, through its being reconsecrated, he would not leave it again (Ezekiel 44:2). Next above this, Daniel is shown in the lions' den. Amos is shown by a shepherd's staff. At the top, Jonah emerges from the mouth of the big fish.



The descent of the Holy Spirit at Pentecost with a sound like that of a rushing, mighty wind is called the birthday of the Church. The bank of windows on the south side begins with this. The dove is combined with seven flames such as appeared over the heads of the faithful in the upper room. These are the Seven Gifts of the Holy Spirit as listed in the fifth chapter of Revelation: power, riches, wisdom, strength, honor, glory, and blessing. Next above is Peter's vision of the sheet of unclean animals let down from heaven which resulted in his baptising Cornelius, the first Gentile Christian. Stephen, the young deacon, the first Christian martyr, is symbolized by a book with stones on it, the instrument of his death. The triangle with rays extending refers to his vision of Jesus in heaven with God. The figure at the top is Saul's conversion on the Damascus road. A finger points at him with the words: "Saul, Saul, why persecutest thou me?"

The story of Paul continues in the next panel. A ship refers to his missionary voyages. The sword and open book are his attributes—the sword of the spirit.

Next above is John on the Isle of Patmos. An angel commands him to write his vision which becomes the Book of Revelation. He sees the Lamb of God on the book of seals. The heart with Jesus' monogram inscribed on it is used here as the symbol for Ignatius the martyr. The scene at the top is young Athanasius defending the doctrine of the Trinity before Constantine at the Council of Nicea, 324 A.D.

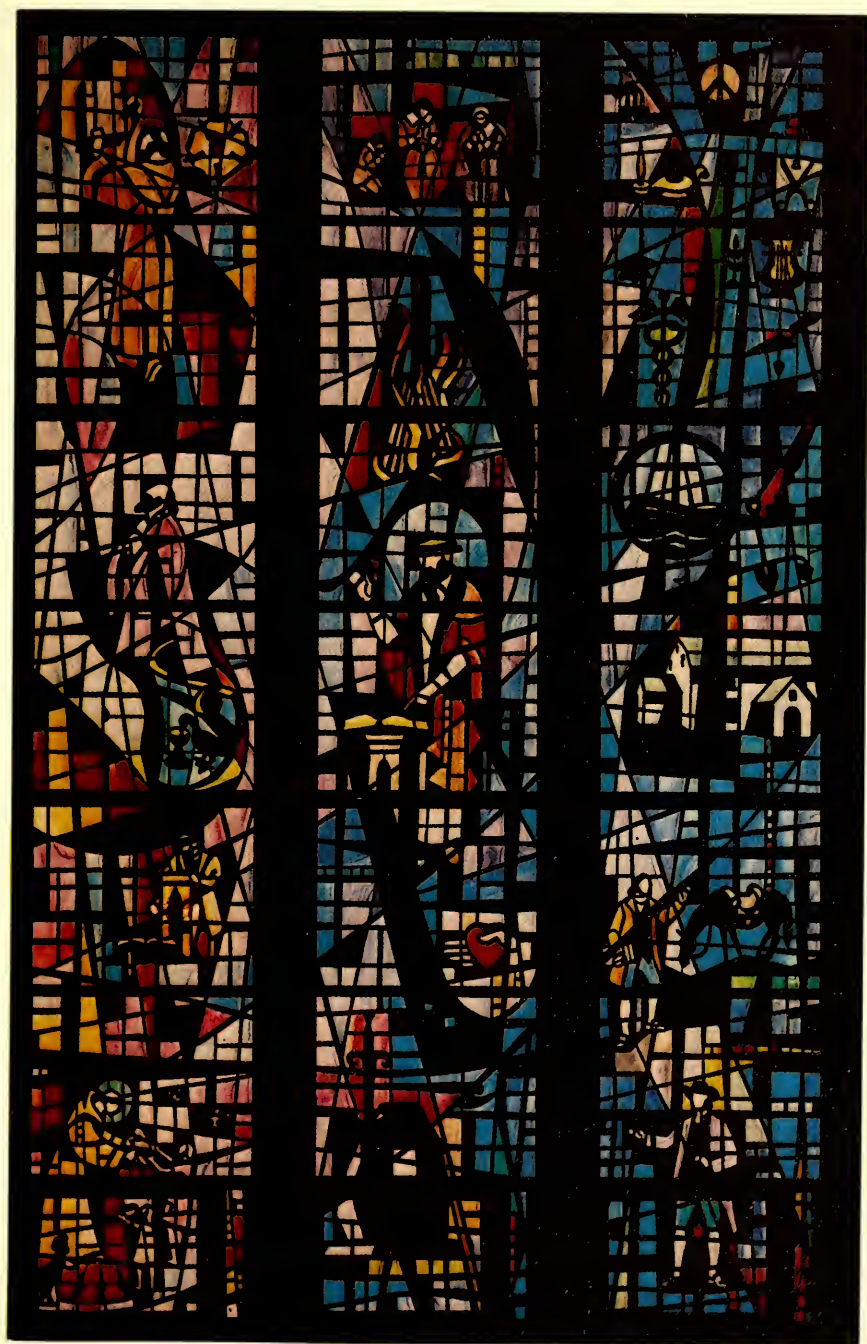
The period of the Greek and Latin doctors of the Church continues with Ambrose, whose eloquence is typified by a beehive. The scourge recalls his exacting public penance from the Emperor Theodosius for the massacre of the people of Thessalonica. Jerome is dressed as a cardinal. This is also the way of a symbol. There were no such things as cardinals' hats when Jerome lived. The lion is the beast of the wilderness. Jerome labored for a long time in the wilderness as a hermit to translate the Bible into the Vulgate, or Latin. It is often not realized that he did this to put the scholarly Greek and Hebrew texts into the language of the people. Augustine stands clad as the Bishop of Hippo in the rays of the sun. Gregory the Great is recalled by music.

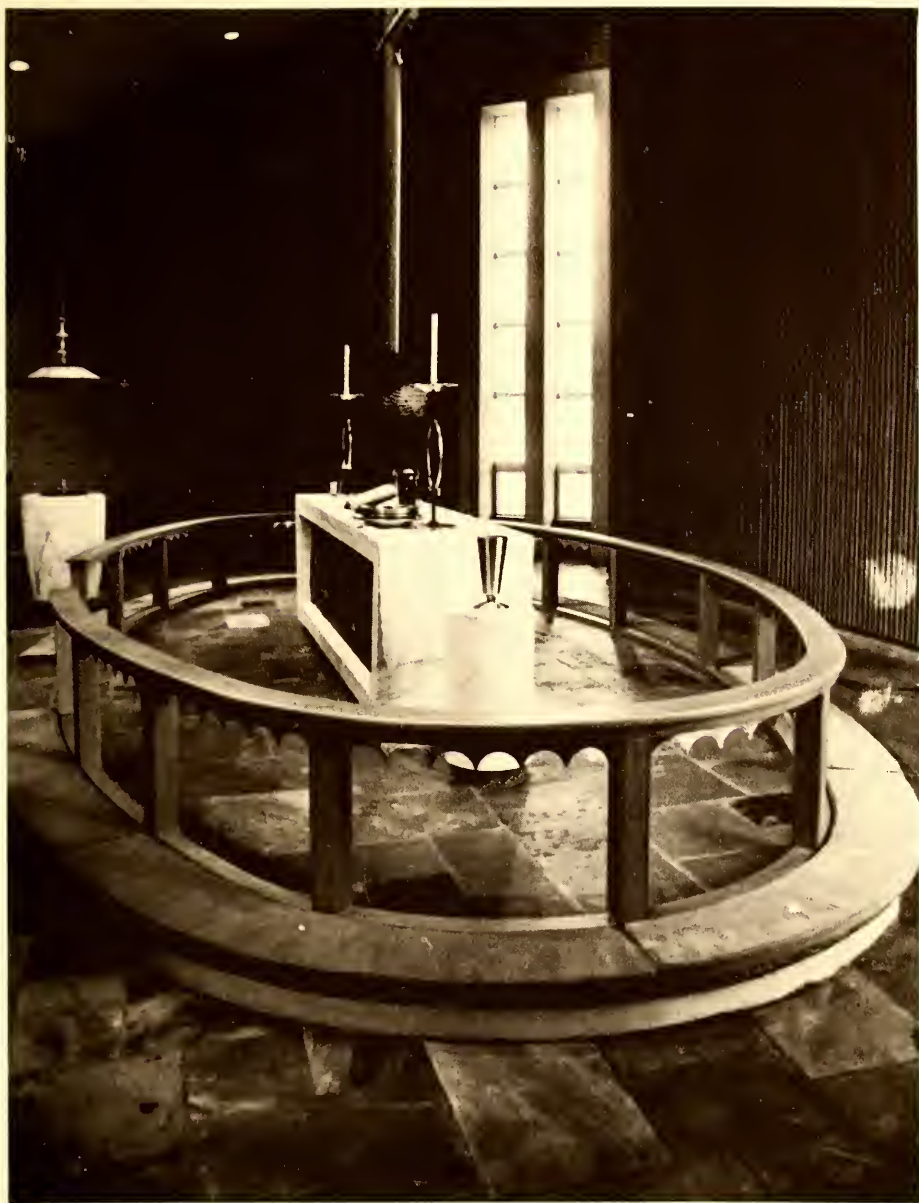


The greatest medieval Christian, Francis of Assisi, is shown giving food to poor children watching birds and a lamb. Next is Wycliff, the Morning Star of the Reformation. Although he never left the established Church, he began the English translation of the Bible. Hus is shown standing trial for heresy in 1415 in the Cathedral of Constance. His name means goose and his symbol consists of a goose drinking from a chalice, for he restored the communion in both kinds of the people. At the top, Martin Luther nails the ninety-five theses on the door of the castle church at Whittenburg in 1517. His seal is a rose, at the center of which is a red heart with a cross upon it.

At the bottom of the next panel is the monument to Zwingli near Kappel. He fought in the Kappel War and in 1531 fell with sword in hand on the battlefield. Calvin's seal is his hand extending to his heart. The next figure is Cranmer. He was the chief author of England's prayer book. He was burned at the stake by Queen Mary. The little figures at the top are the Pilgrim fathers praying as they leave Holland for the frightening voyage to the New World.

At the bottom of the last panel is George Fox, the founder of Quakerism. The circuit rider shown next above is typical of the many pioneer preachers who carried Christianity westward into the wilderness. The building next above is Augustus Lutheran Church in Trappe, Pennsylvania which was built in 1743 where H.M. Muhlenberg was pastor for most of his career and where he and his family are buried. In a circle is the ship of the Church, the ecumenical seal. The rest of the symbols are tools and implements of trades and professions and indicated the presence of the body of people that make up the church. Here are spade, hoe, pen and ink, trowel and plumb line, the caduceus—the medical symbol, a lyre, a mortarboard hat, a small plant, a lamp, a scissors, a factory and the peace symbol which is derived from the wigwag signal for nuclear disarmament.



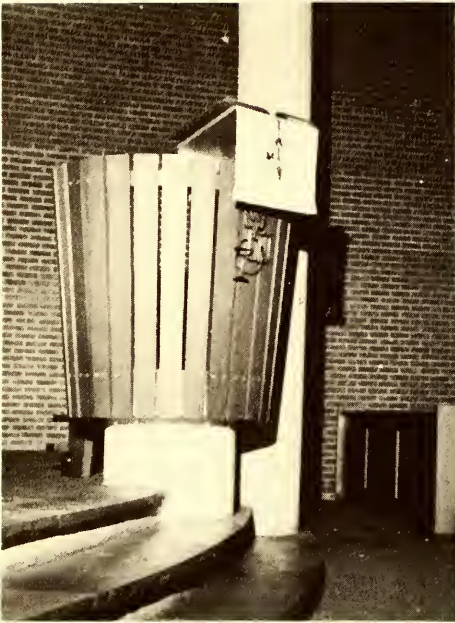


CENTERS OF OUR WORSHIP

In keeping with the traditional Lutheran appreciation for a fitting liturgical setting, the furnishings reflect quality in material, design, and expression of faith that speaks of God's presence and redeeming love as the focal points in our worship.



The focal point in Christian worship has traditionally been the altar (Lord's Table). The two beautifully carved panels on both sides of the altar revive this meaning for us today. Carved in Ortisei, Italy, these carvings of the Lord's Supper (front) and Way to the Cross (back), provide a constant reminder of the Presence of Christ in worship and reflect the theme for the name of this church.

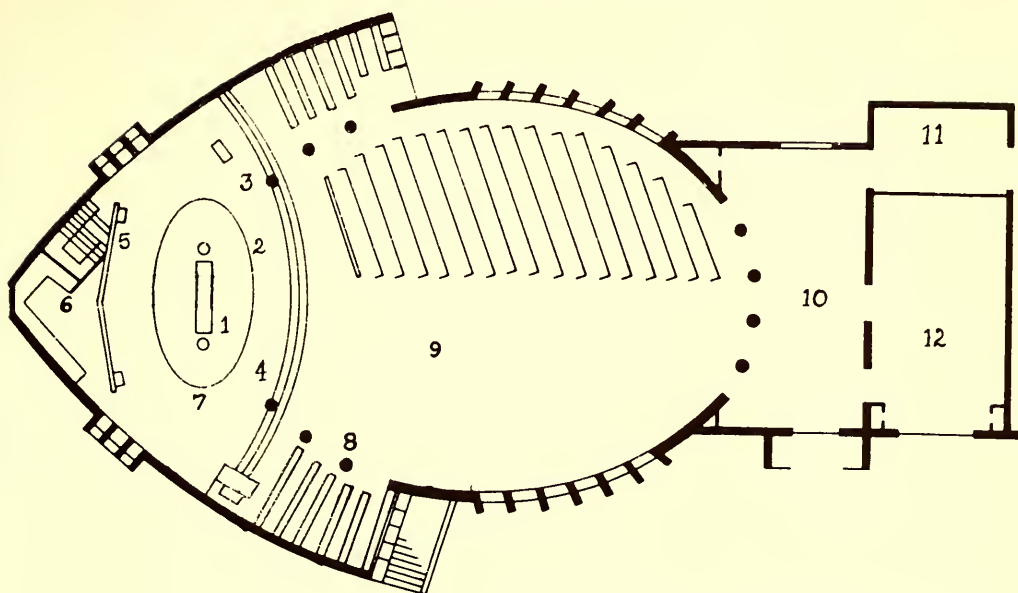


The pulpit, altar, and baptismal font in the chancel area symbolize the centrality of Word and Sacrament in Christian worship.

The 3000-pound white marble baptismal font is prominent with the words of Jesus' Great Commission carved around it near the top: ". . . teaching all nations, baptizing in the Name of the Father — Son — Holy Spirit."



ARCHITECTURAL FORM AND FURNISHINGS



- | | |
|--------------------|----------------------------------------------------------------------|
| 1. ALTAR— | Structure on which the Elements are consecrated—the Communion Table. |
| 2. ALTAR RAIL— | Where the Communicants kneel to receive the Sacrament. |
| 3. PULPIT— | Raised structure from which the Holy Word is read or proclaimed. |
| 4. BAPTISMAL FONT— | Vessel for the water of Baptism. |
| 5. REREDOS— | Screen behind the Altar. |
| 6. SACRISTY— | Room for sacred vessels and paraments. |
| 7. CHANCEL— | Raised area on which furnishings for worship are located. |
| 8. CHOIR LOFT— | Area set aside for choir. |
| 9. NAVE— | Main part of church—where congregation is seated. |
| 10. NARTHEX— | An entrance area leading to the nave. |
| 11. VESTIBULE | |
| 12. LOUNGE | |

ORDAINED SONS OF THE CONGREGATION:

Clarence K. Rhodes—ordained 1913

Hugh J. Rhyne—ordained 1926

Robert L. Maxwell—ordained 1971

THOSE WHO SERVED THEIR COUNTRY:

Civil War

Jonas Hoffman

L. M. Hoffman

Spanish-American War

W. N. Rhyne

World War I

A.L. Bulwinkle

Mervin Clemmer

Willie Clemmer

Earl Crayton

Robert S. Gardner

Karl C. Garrison

James E. Hoffman

Kelly F. Lineberger

Sam McAllister

Earl D. Pasour

Caleb Rhodes

Earl W. Rhyne

Eslie Rhyne

*Loy Rhyne

Luadan Rhyne

Bert Rudisill

Bryan Rudisill

*Roy A. Summey

Clarence O. Thornburg

World War II

Earl Arledge

Wayne Arledge

Barney Bickley

Vernon Bickley

William J. Brest

Bill Best

Gene Best

James Best

Frank L. Carpenter

*Robert Carpenter

Albert Clemmer

Calvin Clemmer

Charles Clemmer

Charley Clemmer

Cloyd Clemmer

C.E. Clemmer, Jr.

Dayne Clemmer

Doyle Clemmer

Harold George Clemmer

Jack Clemmer

Keith Clemmer

Kelly Clemmer

Luther Clemmer

Robert Clemmer

Carlton Cloninger

Jack Cloninger

J.W. Cloninger

William Collins

Glenn Crissman

Robert Finger

Charles W. Fox

Brian Harmon

James Harmon

Henry V. Helton

*Aerial Hoffman

Alfred Hoffman

Jonas Hoffman

Vernon Hoffman

Ralph L. Hoyle

Albert Lineberger

Charles J. Lineberger

Dorus Lineberger

Jake Lineberger

Leonard O. Lineberger

Louie Lineberger

Dennis McAllister

Roy Lee McGinnis

R. N. Noles

Boyce Oates

Aubrey Pasour

Boyce Pasour

Ralph Pasour

Charles E. Ridenhour

Alena Rhyne

David K. Rhyne

*Glenn Rhyne

Hal Boyd Rhyne

Sam Rhyne

Willard Rhyne

Clyde Ratchford

Bill Rudisill

Alva Stowe

Dalton Stowe

Herman Sisk

Mary Carpenter Smith

James Thornburg

Joe Dan Thornburg

Margaret Thornburg

*Zado Thornburg

Charles L. White

1950 to Present

John L. Beaty

William Brest, Jr.

Benny Britton

Robert L. Cearley

Harold George Clemmer, Jr.

Jeff Clemmer

Miles Clemmer

David C. Cloninger

John Lester Cloninger

Robert Truman Cloninger

Roger Dean Cloninger

Charles Dixon

Charles R. Edison

Dan P. Edison

Johnny Edison

Peter R. Edison

Jerry Fogle

Charles W. Fox, III

Carl White Hoffman

Joe Hoffman

Ray Jenkins

Albert P. Lineberger

James D. Lowery

Hugh Matheson

Ronald Matheson

Henkle Rhyne

Bill Summey

Randy Trakas

George Trakas

Charles R. White

*Ones who made the supreme sacrifice

OUR CHURCH CEMETERY

These family names are found in our church cemetery: Costner, Lineberger, Sawyer, Summey, Detter, Bulwindle, Deck, Paysour, Rhyne, Thornburg, Rudisill, Harmon, Bill, Ray, Shumate, Hoffman, Jarret, Clemmer, Withers, Houser, Rhodes, Harwell, Stroupe, Stowe, Deaton, Fogle, Wolf, Carpenter, Brakfield, Cline, Withers, Peterson, McKeown, Ramsour.

A part of our church property is used for our cemetery. All graves are marked, however, some are so old and discolored that names and dates can't be determined, dating back to the 1800's.

Veteran's of The Civil War, Spanish American War, World Wars One and Two are found here.

Overseeing of the cemetery is a board of directors and general funds are made available from church members with loved ones buried here. The interest from which is to be used for the up-keep and improvements of the cemetery.

MEMBERSHIP ROLL

Arledge, Jennie (Mrs. W.T.)	Cloninger, Janice Louise
Avery, Clara (Mrs. Jacob L.)	Cloninger, Johnny Mack & Geraldine
Baker, Violet	John Gregory, Carla Rose
Beaty, John & Sara	Cloninger, Beatrice (Mrs. Paul H.)
Terri Lou, John Lawrence, Jeffrey Fogle	Cloninger, Paul T. & Faye
Best, Clyda (Mrs. Willard)	Stephanie Faye, Paul Stephen,
Bradford, Susan (Mrs. Gary)	William Lester, Mary Louise
Britton, Benny & Roxanna	Cloninger, Polie Q. & Mary Jo
Andrew Scott, Benjamin Matthew,	Alan Glenn, Paula Kennedy
Rebecca Katherine	Cloninger, Raymond & Rebecca
Burgess, Richard	Raymond Scott, Melanie Leigh
Carpenter, Dora Rhodes	Cloninger, Dr. Robert T. & Lou
Carter, Carole (Mrs. Carroll)	Jana Marie
Tacy Carole, Brett Carroll	Cloninger, Roger Dean & Sherry
Carter, Dan & Annette	Dena Nicole
Ashley Elizabeth, Dan Rhyne, II	Cloninger, Sidney & Pearl
Carter, George Willis	Collett, Ann (Mrs. Randy)
Carter, Willis & Jean Ann	Angela Renee
Gregory Scott	Collins, William H.
Cearley, Robert & Peggy	Crisp, Jerry & Charmaine
Robert L. Jr., Tony Lee	Susanna Rebecca
Clemmer, C.E.	Davis, Marianna Craig)
Clemmer, Carroll D.	Davis, Sharon (Mrs. Gary)
Clemmer, Cloyd	Dixon, George E. & Patricia
Clemmer, Dayne & Polly	Joby Edward
Charles G., Larry Dayne	Dixon, Ronald L. & Martha
Clemmer, Harold George & Dean	Wendy Ann, Amanda Lee
Jeffrey Grant	Dixon, Muriel (Mrs. Roy)
Clemmer, Harold G., Jr. & Sandy	Edison, Barbara
Allison Leigh, Jason Todd	Edison, Charles & Kay
Clemmer, Jack R. & Evelyn	Gary Norman, John Coit, Lesa Kirk
Clemmer, Jean (Mrs. Keith)	Edison, Lena
Jerry Stephen, Martha Ann	Edison, Steven Reid
Clemmer, Lottie	Davan Elaine
Clemmer, Luther	Ferguson, Susan (Mrs. James)
Kevin Reid, Kim Allen, Mark Steven	Carmen Michelle
Clemmer, Miles A. & Vickie	Fienstein, Patricia (Mrs. Alan)
Cline, Gene & Faye	Fogle, W.W. & Nancy
Dawn Thornburg	Fox, Charles & Ann
Cline, Mary	Garrison, J.C. & Vergie
Cloninger, Bobby Ray & Wanda	Jimmy
Teresa Jade	Garrison, Henney
Cloninger, Lola (Mrs. Carl)	Garrison, Dr. Karl & Linnea
Cloninger, Carlton L. & Colleen	Gribble, David & Gail
Cloninger, Thelma (Mrs. Claude)	Anna Elizabeth, Blair Davis
Cloninger, David & Ruth	Griffie, Sadie (Mrs. Carroll)
Davan Michelle, David Joshua	Carroll Neal, Jr., Mitzie Ann
Cloninger, Helen (Mrs. Earl)	Guess, L.D. & Pauline
Cloninger, Nell (Mrs. Elmer)	Gary, David Ransom
Cloninger, Artie (Mrs. J.W.)	Harmon, J.O. & Lizzie
Cloninger, Jack	Heavner, Robert & Patsy
	Eric Scott, Robert Anthony

Helton, Henry V. & Patsy
 Terri Lynn
 Hoffman, Alfred & Helen
 Hoffman, Alfred, Jr.
 John Christopher
 Hoffman, Carl & Allie
 Hoffman, Maude (Mrs. James)
 Hoffman, Jonas Vernon
 Hoffman, Mattie
 Hoffman, Ralph & Olla
 Holland, Ronald & Amy
 Amelia Ann, Joseph Michael,
 Sara Elizabeth
 Honeycutt, Frances (Mrs. Cyril)
 Hopkins, Howard S.
 House, Joseph Kenneth
 Houser, Blair Falls & Hazel
 Houser, Grace
 Hoyle, David & Linda
 Lonnia, David William, III
 Huggins, Glenn & Mary Louise
 Holly Louise
 Huggins, David
 Jarrett, Sonya (Mrs. Bruce)
 Jenkins, Dorcas
 Jenkins, Mary Ellen (Mrs. George)
 Jenkins, Judy (Mrs. Johnny)
 Leslie Karol

 Jenkins, Ray B. & Charlotte
 Monica Rae
 Jenkins, Tommy
 Jones, Margaret
 Kirchoff, Donald Lynn
 Lewis, Sara (Mrs. Robert)
 Lewis, Robert R. & Rachel
 Lineberger, Albert P.
 Tina Marie
 Lineberger, Barry
 Lineberger, Brady & Kate
 Meredith Ann
 Lineberger, Cora (Mrs. John)
 Lineberger, Corrie (Mrs. K.F.)
 Lineberger, Montagail
 Lineberger, Elise (Mrs. Raymond)
 Lineberger, Richard & Essie
 Carl
 Lowery, James D. & Nancy Lee
 Karen Lee, Lynn Ellen
 Luoto, David
 David Elkin
 Lyman, Edward
 McCray, Homer

McDonald, Mary (Mrs. Edward)
 Rhonda Lee
 McDaniels, Mrs. Clayton
 McGinnis, Peg (Mrs. Carl)
 McGinnis, Timothy Lee & Teresa
 Donna Leanne, Johnna Dawn,
 Timothy Chad
 McKinney, Jerroll & Peggy
 Darin Taylor
 McRorie, Alice (Mrs. Charles)
 Karin Lindsay
 Martin, Lou
 Matheson, Hugh & Betty
 Kim
 Matheson, Ronald
 Mathis, Christine
 Maxwell, Dorothy (Mrs. Otto)
 Merck, The Rev. John & Betty
 John Davis, Paul Kenneth
 Ann Elizabeth
 Miller, Emily
 Millsaps, Pamela (Mrs. Alvin)
 Nichols, Judy (Mrs. Jerry)
 Nivens, David
 Noles, Rochelle H. & Wilma
 Oates, Joe
 Paschall, E.I. & Bonnie
 John R., Larry Fred
 Paseur, Clyde & Betty
 Randy, Cynthia
 Paseur, Jeffrey
 Pasour, A. Eugene & Alice
 Clinton Douglas, Jason Eric
 Pasour, Aubrey & Mae
 Pasour, Addie (Mrs. Claude)
 Pasour, Gerard & Nadine
 Michael Kent
 Pasour, Hugh & Bryte
 Pasour, Jerry P. & Shelvy
 Rick Farrell, Jonathan Andrew Senter
 Pasour, Kevin Eugene
 Ppasour, Leon B. & Nancy
 Scott Blair, Tonya Denise
 Pasour, Robert G.
 Pasour, Linda
 Christy Lynn, Robert Gerard
 Paysour, K. Dewitt & Adelaide
 Betty Lynn, Keith Brenton
 Paysour, Lewis D.
 Peach, James Fred, Jr. & Daphene
 Thad William, Phillip Hilliary

Pittman, Ronnie E.
 Pressley, Karen Lynn
 Queen, Hilda (Mrs. Carl N.)
 Larry, Scott
 Quinn, Roy & Shirley
 Beth
 Raby, Linda
 Nancy Renee, Elaine
 Ratchford, Brady & Betty
 Brady, Gene Davis
 Rhyne, Clemmer
 Rhyne, Edith
 Rhyne, Julie (Mrs. Ernest)
 Rhyne, Mabel (Mrs. Eugene)
 Rhyne, Frances (Mrs. George W.)
 Rhyne, Henkle & Ann
 David Ernest, Kimberly Ann
 Rhyne, Henry G. & Rebecca
 Henry Garrett, Patricia Harrelson
 Rhyne, Catherine (Mrs. Kermit)
 Rhyne, Kenneth & Frances
 Rhyne, Kenneth L., Jr.
 Rhyne, Patrick
 Rhyne, W. Carroll & Mary Sue
 Christopher Carroll, Beth Nicole
 Rhyne, Neva (Mrs. W.N.)
 Rhyne, Ruth (Mrs. Willard)
 Rivelle, Michael Shane
 Robinson, John & Martha
 John William, David Adam
 Rudisill, Vada (Mrs. Cletus)
 Rushing, Patricia (Mrs. Jason)
 Lisa Burgess, Scott Burgess
 Sarvis, Robin (Mrs. Tony)
 Scoggins, Muriel Ann (Mrs. Samuel)
 Shannon Leigh
 Setzer, Joe & Donna
 Jayne Elizabeth, James, Daniel
 Shambaugh, Karen
 Shives, Robert & Julie
 Simms, Reid & Deanna
 Timothy, Deborah, Richard E. Dyer
 Sisk, Herman & Lois
 Smith, Mary C.
 Spell, King Morrison & Ann
 Melanie, Claudia
 Stowe, Clyde & Fannie
 Stowe, Dalton & Elizabeth
 Stroupe, Lamar & Jean
 Laura Jean, Ellen Harris
 Tallent, Louis
 Taylor, Florence (Mrs. Edward)
 Thompson, Nancy
 Thornburg, C.O. & Kitty
 Thornburg, Clyde S.
 Trakas, Nick & Janette
 Trakas, Rand
 Viars, Paul
 Whisenant, W. Daniel & Polly
 Jeffrey
 White, Charles Robert & Emma
 Robin Lynn, Charles Robert, Jr.
 White, James F. & Annette
 James Franklin, Jr., Christina Annette,
 Catherine Ruth
 White, Katherine (Mrs. Marshall)
 Wiggins, Margie (Mrs. Verlin)
 Angela Ruth, Beverly Ann
 Williams, Devron (Mrs. Luther)
 Willford, Linda (Mrs. Quay, III)
 Wilson, Carl & Edessa
 Wilson, Jack L. & Martha
 Jack L., Jr., Jill Elizabeth,
 Edessa Lynn, Robert Glenn
 Wise, Cecil & Betty
 Joseph Wise Arrendale

Clemmer, Miles and Vickie
 Shana Elizabeth, Stephanie Joye
 Cline, Gene and Faye
 Dawn
 Collett, Mark (child of Mrs. Randy
 (Ann) Collett)
 Davis, Charles Arthur, Jr.
 Eskic, Andjelko and Sandra
 Andy, Karen
 Hoffman, Alfred, Jr., and Patricia
 John Christopher
 Maxwell, Robert and Deanna
 Paul Jerome, Peter Michael,
 Phillip Justin



The Chancel At Holy Communion

*Lord, now lettest thou thy servant depart in peace:
according to thy word;
For mine eyes have seen thy salvation:
which thou hast prepared before the face of all people;
A light to lighten the Gentiles:
and the glory of thy people Israel.*

*Glory be to the Father,
and to the Son and to the Holy Ghost;
As it was in the beginning,
is now, and ever shall be, world without end.
Amen.*





